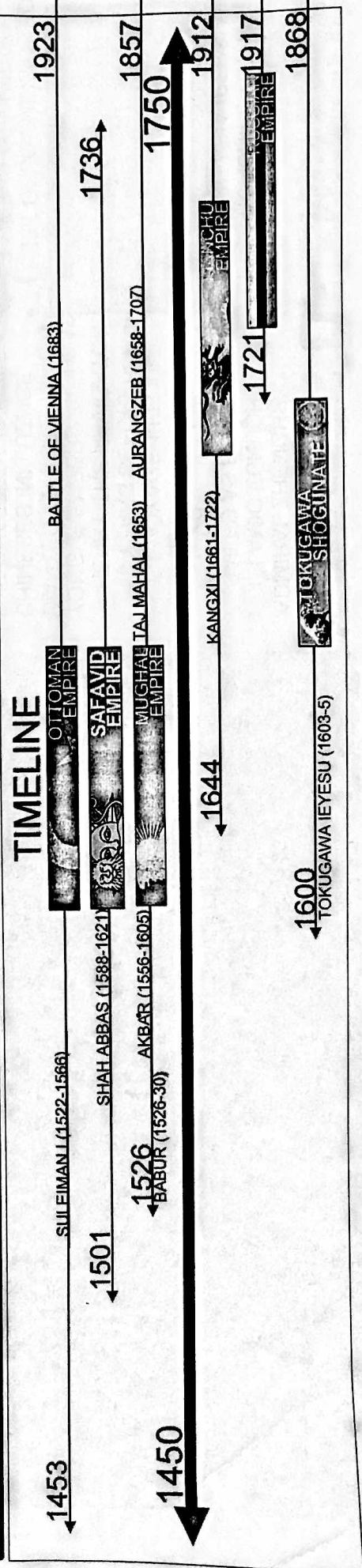


# EARLY MODERN LAND EMPIRES

DON'T BELIEVE THE HYPE. YOU WILL WANT TO OVERFOCUS ON THE MARITIME EMPIRES. DON'T. IF YOU WANT TO TALK ABOUT THE MOST POWERFUL EMPIRES IN THE EARLY MODERN WORLD; THEY AREN'T BRITISH, DUTCH AND FRENCH. THEY'RE OTTOMAN, MANCHU, AND MUGHAL. YOU'RE GONNA OVERDOSE ON EUROPE IN THE NEXT TWO PERIODS. EARLY MODERN IS DOMINATED BY THESE LAND EMPIRES:



# VOYAGES OF ZHENGHE

- ADAMIRAL ZHENGHE
- CHINA FOSTERED KEY RELATIONSHIPS WITH WESTERN ASIA (PERSIA)
- ISLAMIC EUNUCH
- SAILED AS FAR AS AFRICA
- SEE MAP ABOVE
- FIRST VOYAGE 1405
- 18 YEARS BEFORE HENRY THE NAVIGATOR
- YONGLE EMPEROR WANTED TO SPREAD CHINESE INFLUENCE
- ENDED AFTER HIS DEATH
- FLEET DECOMMISSIONED ROTTED IN BEIJING HARBOR

LENGTH:	450'	62'
CREW:	600	40
FLEET:	300	3

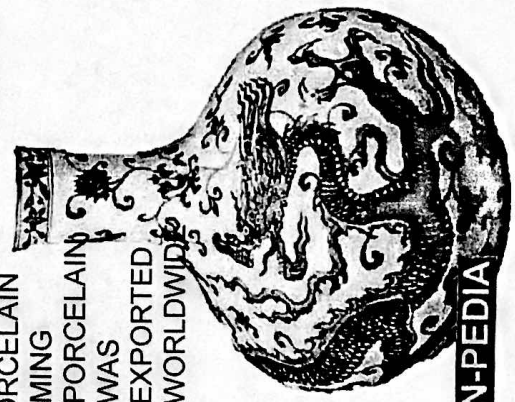
# DOWNFALL

STOP ME IF YOU'VE HEARD THIS ONE BEFORE...HERE ARE SOME FAMILIAR REASONS AS TO WHY THE MING LOST THE MANDATE OF HEAVEN...

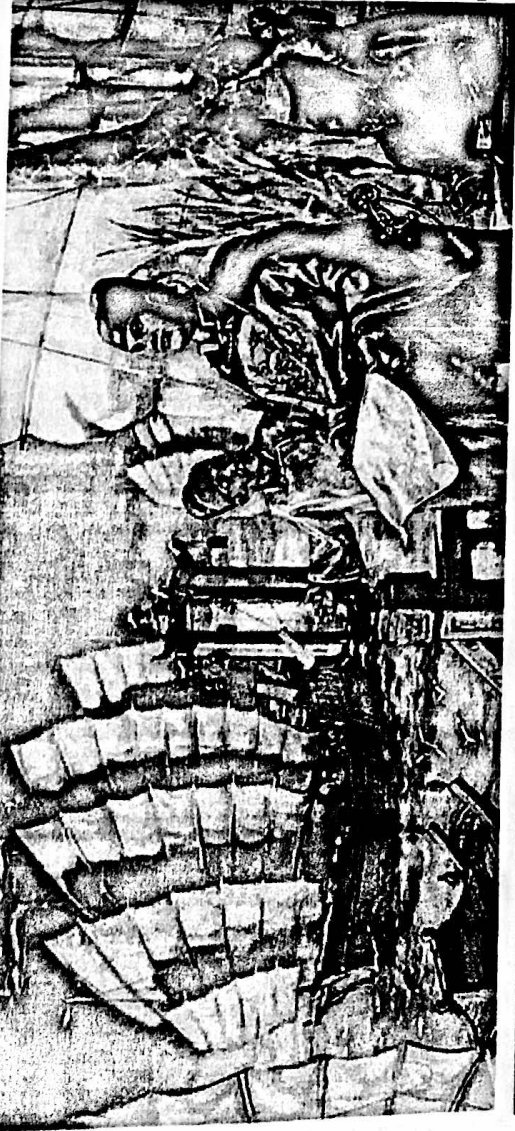
- 1. IMJIN WAR** (MING+KOREA vs. JAPAN) (1592-1598)
  - JAPAN INVADDED KOREA HOPING TO CONQUER MING
  - JAPAN COULDN'T COMPETE NUMERICALLY
  - WITHDREW AFTER TOYOTAMI HIDEYOSHI'S DEATH
- 2. EMPEROR RETREATED BEHIND WALLS OF FORBIDDEN**
  - WANLI EMPEROR (1572-1620) LEFT RULING TO HIS MINISTERS (SCHOLARS)
- 3. RISE OF THE EUNUCHS**
  - ONLY WAY TO CONTACT THE EMPEROR WAS VIA EUNUCH MESSENGERS
  - DEVELOPED THEIR OWN BUREAUCRACY
  - DOMINATED THE UPPER LEVELS OF GOVERNMENT
- 4. THE TROUBLE WITH SILVER**
  - SPANISH EMPEROR CRACKED DOWN ON SILVER SMUGGLING INTO ASIA
  - JAPAN ENDED TRADE WITH WESTERN POWERS
  - CHINESE HOARDED SILVER/COULDN'T PAY TAXES
- 5. LITTLE ICE AGE ET AL**
  - GLOBAL TEMPERATURE DROP DEVASTATED CROPS
  - GOV'T TOO POOR STOP FAMINE
  - SHAANXI EARTHQUAKE (1556)=DEADLIEST EVER (800k)
- 6. ENTER THE JURCHEN (MANCHU)**
  - SEE THE QING (NEXT PAGE)

# MING ART

- CHINESE NOVELS 1<sup>st</sup> APPEAR
- ENOUGH ARE EDUCATED TO CREATE A MARKET
  - Ex. JOURNEY TO THE WEST
- 1<sup>st</sup> PRIVATE NEWSPAPERS
- USING MOVABLE TYPE
- MING PAINTERS COULD BECOME WEALTHY JUST ON THEIR PAINTINGS
  - ← SHANG ZHOU, LOFTY MOUNT ZU
- PORCELAIN
- MING PORCELAIN WAS EXPORTED WORLDWIDE



FREEMAN-PEDIA





# QING 清 Dynasty

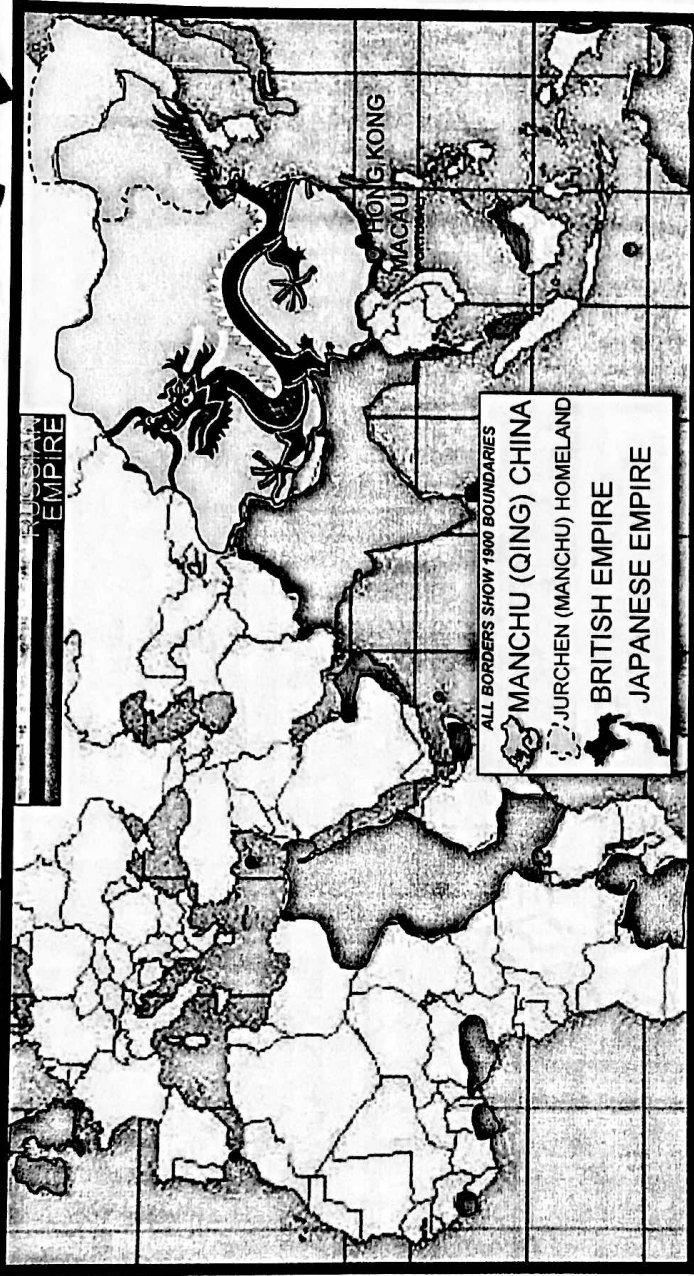
1644-1912

IT'S BEEN A LONG JOURNEY, BUT WE'VE ARRIVED AT THE FINAL DYNASTY. REMEMBER THE QING FOR THEIR MANCHU RULE, INTERACTION WITH FOREIGN NATIONS, AND FOR BEING THE LAST DYNASTY.

## MEET THE JURCHEN

- THE DOWNFALL OF THE MING BEGINS WITH ONE MAN: **NURHACI**
- UNITED
- THE JURCHEN 
  - WROTE THE  SEVEN GRIEVANCES
  - AGAINST THE MING
  - SPARKED REBELLION
  - UNLIKE GENGHIS KHAN, NURHACI DIED BEFORE SEEING THE FULL EFFECTS OF THE JURCHEN UNIFIC.
  - EVEN DECLARED HIMSELF KHAGAN or KHAN
  - CONQUERED NE CHINA
  - PROCLAIMED THE "LATER JIN" DYNASTY
  - FLOODS, FAMINES, ETC PLAGUED THE MING
  - REBELLION BREACHED THE WALLS OF BEIJING
  - LAST MING EMPEROR HANGED HIMSELF
  - MANCHUS QUICKLY INVADDED AND TOOK OVER

NURHACI REMAINS PLAYED A KEY ROLE IN THE OPENING OF THE MING DYNASTY & THE TEMPLE OF DOOM (INDY) TRADED THEM FOR A DIAMOND



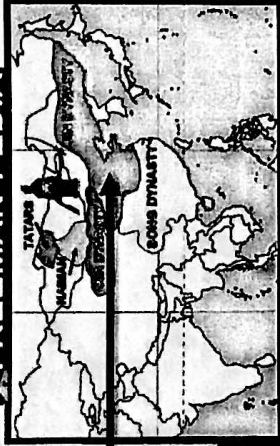
ALL BORDERS SHOW 1900 BOUNDARIES

MANCHU (QING) CHINA  
JURCHEN (MANCHU) HOMELAND  
BRITISH EMPIRE  
JAPANESE EMPIRE

# JURCHEN → QING

SO A GROUP OF PEOPLE FROM NORTHEAST OF CHINA ENDED UP OVERTHROWING THE MING DYNASTY. HOW DID THEY GO FROM BEING FOREIGN CONQUERORS TO CHINESE THEMSELVES?

## FREE MAN-PEDIA



- WE MET THE JURCHEN EARLIER THIS YEAR
- THEY WERE ONE OF THE MANY EMPIRES (JIN) CONQUERED BY YOUR FRIENDS

## THE MONGOLS

- THE MING LATER USED JURCHEN TRIBES TO EXPEL **THE MONGOLS**
- YONGLE EMPEROR GAVE THEM TITLES & TOOK JURCHEN CONSORTS
- JURCHENS QUICKLY SINIFIED
- CONTROLLED HORSE TRADE IN NORTH CHINA

- JURCHEN CHIEFTAIN NURHACI UNITED THE JURCHEN AND THEY LATER TOOK THE NAME "MANCHU"
- FORMED THE EIGHT BANNERS
  - 8 ADMINISTRATIVE UNITS (SEE NEXT PAGE)
- JURCHEN (NOW THE MANCHU) LAUNCHED AN ASSAULT ON THE MING
- MING FELL TO MANCHU IN 1644

# EIGHT BANNERS

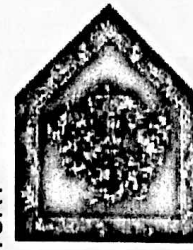
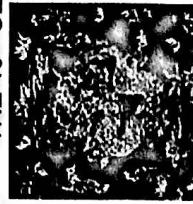
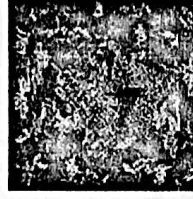
THE KEY FACTOR THAT UNIFIED AND DEFINED THE MANCHU WERE THE EIGHT BANNERS (PICTURED BELOW). THESE BANNERS SERVED AS THE MILITARY IT TIMES OF WAR BUT ALSO WAS THE BASIC ORGANIZATIONAL FRAMEWORK OF THE ENTIRE MANCHU PEOPLE.



EMPEROR QIANLONG

THE EIGHT BANNERS OF THE QING (MANCHU) DYNASTY (THIS WAS CREATED FOR THE EMPEROR QIANLONG WHO REIGNED FOR 63 YEARS 1735-1796)

- THEY STARTED WITH 4 BANNERS
- WHEN THEY DEFEATED THE MING, PEACETIME:
  - THEY REPRESENTED ETHNICITIES
  - TAXES, CONSCRIPTION, CENSUS, ETC. ORGANIZED AROUND THE BANNERMENS FAMILIES
- AS THEY EXPANDED, THEY ADDED MORE BANNERS
- THEY ADDED 8 CHINESE & 8 MONGOL BANNERS (NEW TOTAL=24)
- NOT JUST MILITARY ORGANIZATION
- BANNERMEN HELD HIGHER STATUS IN SOCIETY
- CONSIDERED NOBILITY
- OUTDATED & INEFFECTIVE BY THE 19th CENTURY



## SEVEN GRIEVANCES

MUCH LIKE THOMAS JEFFERSON DURING THE AMERICAN REVOLUTION 150 YEARS LATER, NURHACI LISTED THE PROBLEMS THEY HAD WITH THE MING DYNASTY PRIOR TO THEIR CLAIMING OF THE MANDATE OF HEAVEN.

1. THE MING KILLED NURHACI's FATHER & GRANDFATHER.
2. THE MING SUPPORTED A RIVAL JURCHEN CLAN AGAINST NURHACI's CLAN
3. THE MING VIOLATED TERRITORY AGREEMENTS WITH NURHACI
4. THE MING SENT TROOPS TO DEFEND A RIVAL JURCHEN CLAN AGAINST NURHACI
5. THE MING SUPPORTED A RIVAL CLAN TO BREAK PROMISES AGAINST NURHACI
6. THE MING FORCED NURHACI TO GIVE UP LANDS TO THE MING.
7. THE MING OFFICIAL IN NURHACI's DISTRICT ABUSED HIS POWER

# QING 清 DYNASTY

NOW THAT YOU KNOW WHERE THESE PEOPLE CAME FROM, LET'S MEET THE LAST CHINESE DYNASTY: THE QING

- NURHACI DIED TRYING TO CONQUER THE MING
- GRANDSON BECAME FIRST QING EMPEROR TO RULE ALL CHINA
- CHINA IS NOT FULLY SUBDUED UNDER QING UNTIL **KANGXI** RETURNED TO CENTRAL ASIA UNDER THE QIANLONG EMPEROR
- RULING STYLE:
  - MAINTAINED CHINESE CONFUCIAN INSTITUTIONS & PRACTICES
  - CIVIL SERVICE EXAM
  - **KANGXI DICTIONARY**
  - SACRED EDICT
  - THEY WERE OUTSIDERS...
  - APPEALED TO NON-HAN CHINESE
  - MONGOLS, UIGURS, TIBETANS
  - APPOINTED WESTERNERS
  - JESUITS, CARTOGRAPHERS, ETC.
  - DUAL APPOINTMENTS
  - ONE MANCHU: ONE HAN

1661-1722

**KANGXI**

- LONGEST REIGNING CHINESE EMPEROR
- 58th ALL-TIME
- 1st BORN in CHINA
- 1. Treaty of Nerchinsk
- Defeated Russian invasions in North
- With Peter the Great
- 2. CULTURE
- Kangxi Dictionary
- 47k Entries
- Sacred Edict
- (See Below)
- 3. THE WEST
- Used Jesuits
- Later, exiled them
- "causing trouble"

1735-1796

**QIANLONG**

- 2nd LONGEST REIGNING CHINESE EMPEROR
- "Could have died longer but stopped down out of filial respect to his grandfather"
- 1. Military Victories
- Squashed Rebellions
- Nearly doubled Empire
- 2. CULTURE
- Collected huge amounts of Confucian Classics
- Collected Jade & Bronze statues/pieces
- Wrote 40,000 poems!
- Censored all anti-Qing/anti-"barbarian" works
- End of Qing Prosperity



# SACRED EDICT OF THE KANGXI EMPEROR, 1670

1. Highly esteem filial piety and brotherly submission ...
2. Behave generously toward your family to promote harmony and peace.
3. Cultivate peace within the neighborhood to prevent quarrels and lawsuits.
4. Respect farming and the cultivation of mulberry trees (*sole source of food for silkworms*) to ensure sufficient clothing and food.
5. Be moderate and economical in order to avoid wasting away your livelihood.
6. Give weight to schools and academies in order to honor the scholar.
7. Wipe out strange beliefs to elevate the correct doctrine.
9. Show propriety and tactful courtesy to elevate customs and manners.
10. Work diligently in your chosen callings to quiet your ambitions.
11. Instruct sons and younger brothers to keep them from doing wrong.
12. Hold back false accusations to safeguard the good and honest.
14. Promptly and fully pay your taxes lest you need be pressed to pay them.
16. Free yourself from enmity and anger to show respect for your body and life

DOES THIS SOUND LIKE THE EDICT OF A MANCHU INVADER?

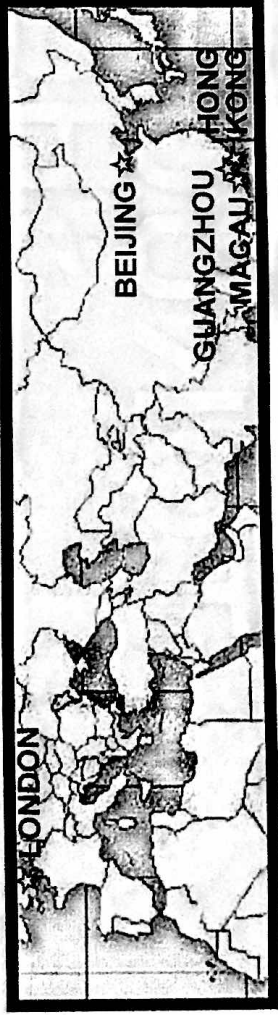
WHAT CHINESE PHILOSOPHY IS REFLECTED HERE?

## FREEMAN-PEDIA

# ENTER THE EUROPEANS

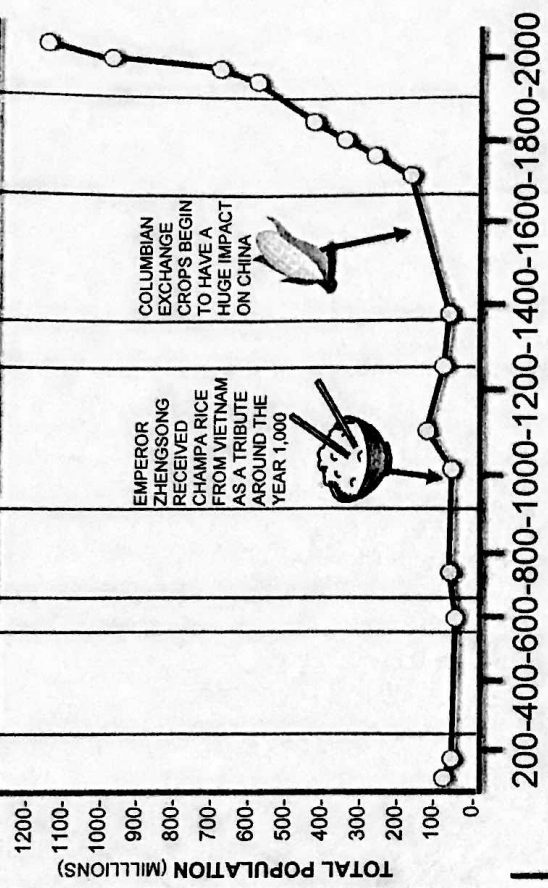
- BACKGROUND:
  - THE CANTON SYSTEM
    - CHINESE ATTEMPT TO CONTROL WESTERN TRADE IN CHINA
    - QIANLONG MADE IT AN OFFICIAL IMPERIAL EDICT in 1757
    - ALL FOREIGN TRADE IN CHINA WENT THROUGH 13 MERCHANTS IN CANTON (GUANGZHOU; SEE MAP)
  - THE MacCARTNEY EMBASSY
    - THE BRITISH SENT AN EMBASSY TO REQUEST MORE OPEN TRDE WITH THE WEST (SPECIFICALLY, GREAT BRITAIN)
    - MISSION ULTIMATELY ENDED IN FAILURE

1793



# CHINESE POPULATION EXPLOSION

HAN SUITANG SONG YUAN MING QING PRC



- UNDER THE QING, THE POPULATION OF CHINA QUADRUPLD (4x; 1650=123M, 1900=400M)
- BY THE END OF THE QING, CHINA'S POPULATION WAS ONE QUARTER OF THE EARTH'S POPULATION
- CAUSES:
  - 1. NORTHERN STEPPE IS NO LONGER AN ISSUE
  - 2. COLUMBIAN EXCHANGE
    - NEW CROPS HAD MASSIVE CALORIC IMPACT
    - CHINA HAD FLAT LAND SHORTAGE
  - TWO NEW CROPS: CORN & SWEET POTATO
    - GREW IN PLACES OTHER CROPS WOULDN'T
    - SUPPLEMENTED THE RICE SUPPLY
    - (CORN IS THE 3<sup>rd</sup> MOST GROWN CROP ON EARTH)

QIANLONG

LORD MacCARTNEY



- SIGNIFICANCE:
  - FORESHADOWING OF EUROPEAN INTENTIONS IN CHINA
  - MUTUAL LACK OF KNOWLEDGE BETWEEN SOCIETIES
  - REFUSAL TO KOWTOW; CHINA ASSUMES ALL ARE TRIBUTARY

# TOKUGAWA SHOGUNATE



## EARLY MODERN (1450 CE-1750 CE)



### APPEARANCES IN THE AP CURRICULUM

- Innovations in *visual and performing arts* were seen all over the world. (**Wood Block Prints in Japan**)
- The power of existing political and economic elites (**Daimyo in Japan**) fluctuated as they confronted new challenges to their ability to affect the policies of the increasingly powerful monarchs and leaders.
- Recruitment and use of *bureaucratic elites*, as well as the development of military professionals, (**Salaried Samurai**) became more common among rulers who wanted to maintain centralized control over their populations and resources.
- Local Resistance (**Samurai Riots**) provided significant challenges to state consolidation and expansion.

## WHAT IS

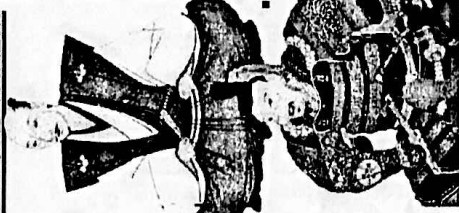
## TOKUGAWA?

- (HISTORY'S WORST FLAG... TERRIBLE)
- TOKUGAWA (AND THE TERRIBLE FLAG ABOVE) BELONG TO TOKUGAWA IEYESU'S DAIMYO
- TOKUGAWA HAD THIS CASTLE→
- TOKUGAWA IEYESU UNIFIED JAPAN UNDER HIS MILITARY GOVERNMENT (SHOGUN)

## NOBUNAGA POUNDS THE NATIONAL RICE CAKE...

SENGOKU PERIOD (1467-1603)

- CIVIL WAR BROKE OUT OVER SUCCESSION OF SHOGUN (ONIN)
- LED TO YEARS OF DAIMYO LOSING LOYALTY TO SHOGUN
- 1543: PORTUGUESE SHIPS CRASHES INTO JAPAN
- INTRODUCED JAPAN TO WESTERN WEAPONS/IDEAS
- ODA NOBUNAGA
- POWERFUL DAIMYO WHO RULED NAGAOYA (4<sup>TH</sup> LARGEST CITY IN JAPAN TODAY)
- UNIFIED 1/3 OF JAPAN BEFORE HIS DEATH BY SEPPUKU



## HIDEYOSHI KNEADS IT...

- BORN TO PEASANT FAMILY
- JOINED ODA'S CLAN & ROSE THROUGH THE RANKS TO SUCCEED ODA
- BUILT MONUMENTAL ARCHITECTURE TO DISPLAY POWER (OSAKA CASTLE)
- FORBID PEASANTS FROM OWNING WEAPONS TO LIMIT REBELLIONS
- INVADDED KOREA; LOST

## IEYASU SITS DOWN AND EATS IT.

- TOKUGAWA QUICKLY BECAME THE SECOND MOST POWERFUL DAIMYO
- DAIMYO OF EDO (TOKYO)
- TOOK POWER AFTER HIDEYOSHI'S DEATH (HEIR WAS 5)
- CONSOLIDATED POWER
- EMPEROR DECLARED HIM SHOGUN AT AGE 60
- BUILT EDO CASTLE
- SHOGUN'S RESIDENCE
- EMPEROR LIVES THERE TODAY
- RULED FROM 1600-1616

## WOODBLOCK PRINTING

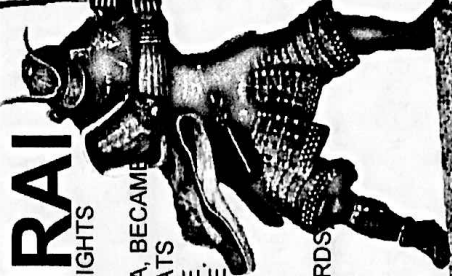
- PEAKED IN USE DURING THIS ERA
- HAD MOVABLE TYPE BY 1590S
- ARTISTS PREFERRED THE WOODBLOCK IMAGES CUT INTO WOOD AND THEN PRESSED TO PAPER



## SAMURAI

COMPARABLE TO KNIGHTS OF EUROPE

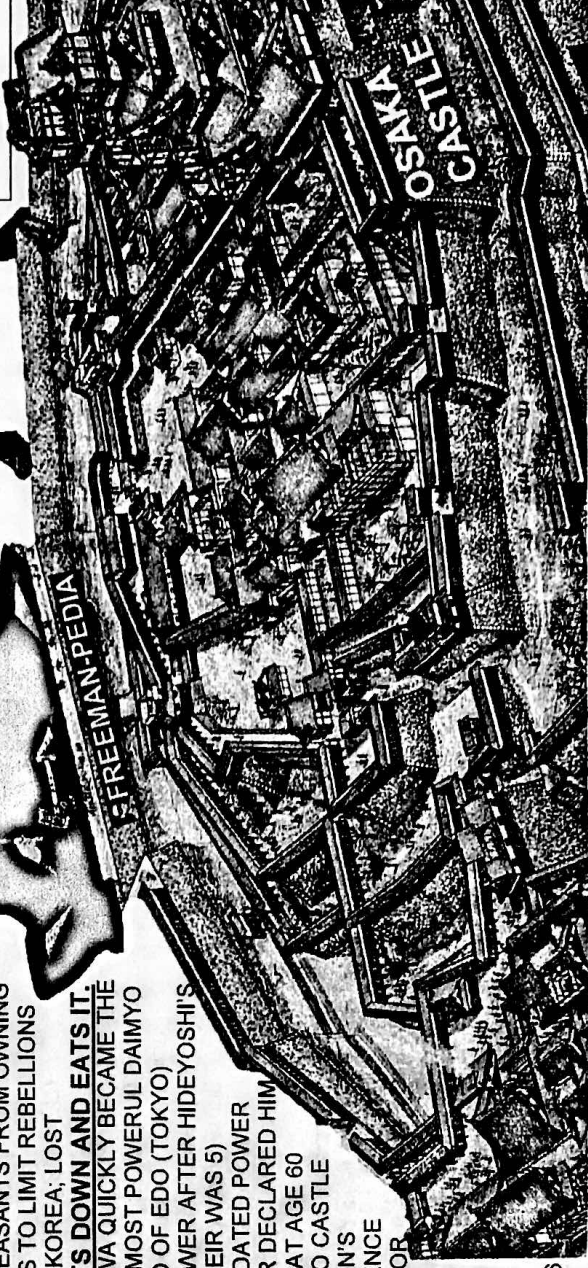
- UNDER TOKUGAWA, BECAME MORE BUREAUCRATS
- LACK OF WARFARE LED THEM TO LOSE THEIR FIGHTING USEFULNESS
- STILL CARRIED WEAPONS (SWORDS)



## SAKOKU



- "LOCKED COUNTRY"
- 1633-1853
- NO ONE IN OR OUT OF JAPAN





*Robert W. Strayer*  
*California State Univ. Monterey Bay*

With an emphasis on empires and cross-cultural encounters, this chapter deliberately places the more familiar account of European colonization in the Americas alongside the less well-known stories of Russian, Chinese, Mughal, and Ottoman empire building. The chief purpose in doing so is to counteract a Eurocentric understanding of the early modern age, in which European initiatives dominate our view of this era. It reminds us that Western Europe was not the only center of vitality and expansion and that the interaction of culturally different peoples, so characteristic of the modern age, derived from multiple sources. How often do we notice that a European Christendom creating empires across the Atlantic was also the victim of Ottoman imperial expansion in the Balkans?

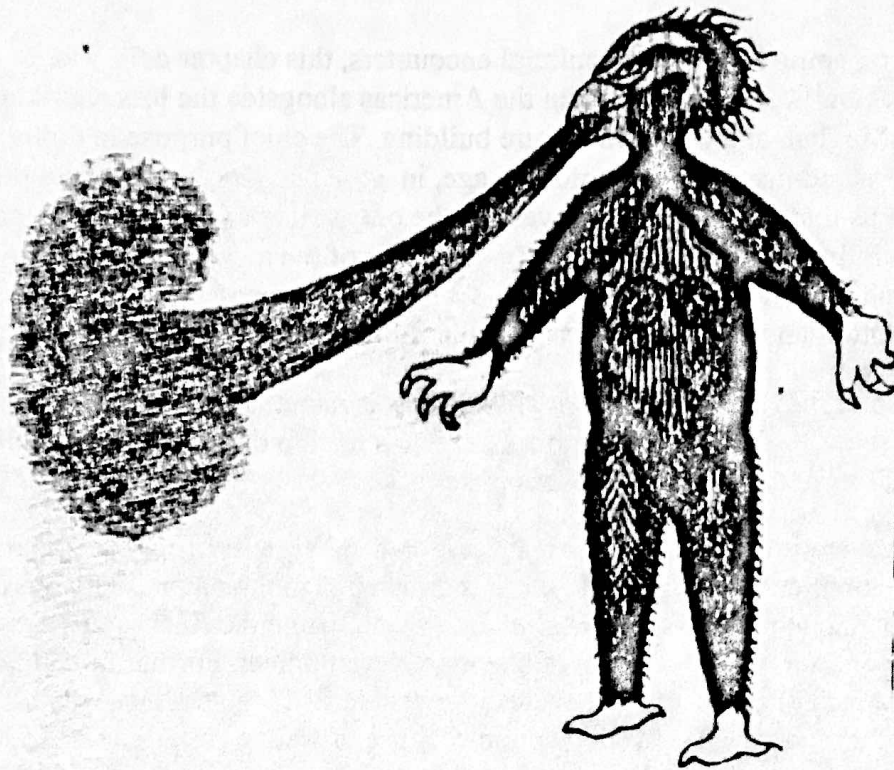
A critic of this chapter, however, might well argue that it is nonetheless a Eurocentric narrative, for it allots rather more space to the Western European empires than to the others, and it tells the European story first. What led to such an ordering of this material?

Underlying the organization of this chapter is the notion that Western European empires in the Americas were in some ways both different from and more significant than the others. They represented something wholly new in human history, an interacting Atlantic world, while the Russian, Chinese, Mughal, and Ottoman empires continued older patterns of historical development. Furthermore, the European empires had a far heavier impact on the peoples they incorporated than did the others. After all, the great tragedies of the early modern era—the population collapse of Native American societies and the Atlantic slave trade—both grew out of these European empires. Moreover, they had, arguably, a far wider impact on the world as a whole, as they extended European civilization to the vast areas of the Americas, laid the nutritional foundation for the global population explosion of modern times, and contributed to both the Scientific Revolution and the Industrial Revolution.

Counteracting Eurocentrism, while acknowledging the unique role of Europe, continues to generate controversy among both scholars and students of modern world history. It is an issue that will recur repeatedly in the chapters that follow.

## AP World History

Images from Ming / Qing China and Tokugawa Japan January 8, 2015



Chinese View of an English sailor, c. 1700 CE



Japanese view of European Missionaries, c. 1600

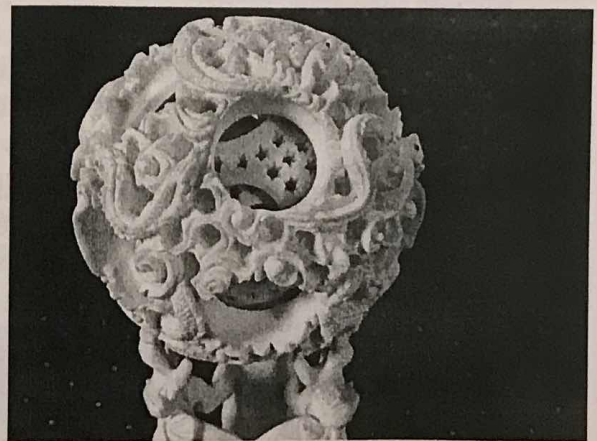
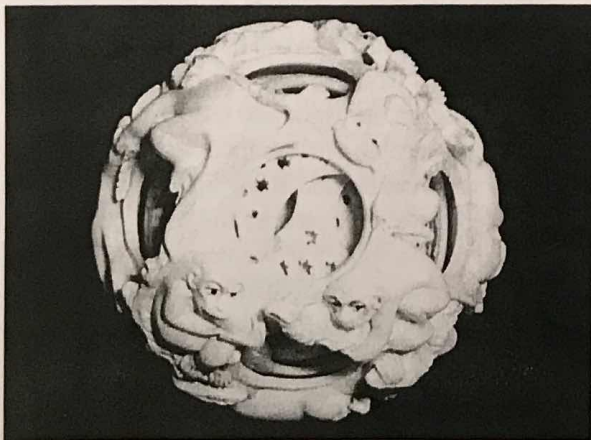


## AP World History

Images from Ming / Qing China and Tokugawa Japan January 8, 2015



Scholar Bureaucrat Examination Cells



Ivory concentric sphere sculptures. Each sphere has a different artistic scene (e.g. monkey, stars, etc.) and rotates 360° freely. Made from a single piece of ivory. (Not "cut in half and later glued back together.")

Up to 15 concentric sphere "layers" in each sculpture.

See <http://www.bostonglobe.com/arts/theater-art/2012/05/28/frame-frame-chinese-ivory-gone-bersek/M2PGxY8culruoTKWLj1vEO/story.html>



AP World History  
**Gendered Violence: The Yangzhou Massacre**

January 7, 2015

*After the fall of Beijing to the Manchu, the rest of China felt the dominance of the conquerors. The Qing were not eager for reminders of their brutal takeover to circulate. This rare eyewitness account, which survived because it was smuggled out of China, reveals not just the violence of the conquest but also the diversity of its impact on men and women.*

*The account begins in 1645 as rumors of approaching Manchu soldiers spread through Yangzhou, an important city near the juncture of the Yangzi River and the Grand Canal, and the soldiers charged with its defense begin to flee.*

Crowds of barefoot and disheveled refugees were flocking into the city. When questioned, they were too distraught to reply. At that point dozens of mounted soldiers in confused waves came surging south looking as though they had given up all hope. Along them appeared a man who turned out to be the commandant himself. It seems he had intended to leave by the east gate but could not because the enemy soldiers outside the wall were drawing too near; he was therefore forced to cut across this part of town to reach the south gate. This is how we first learned for sure that the enemy troops would enter the city ...

My house backed against the city wall, and peeping through the chinks in my window, I saw the soldiers on the wall marching south then west, solemn and in step. Although the rain was beating down, it did not seem to disturb them. This reassured me because I gathered that they were well disciplined units.

... For a long time no one came. I retreated again to the back window and found that the regiment on the wall had broken ranks; some soldiers were walking about, others standing still.

All of a sudden I saw some soldiers escorting a group of women dressed in Yangzhou fashion. This was my first real shock. Back in the house, I said to my wife, "Should things go badly when the soldiers enter the city, you may need to end your life."

"Yes," she replied, "Whatever silver we have you should keep. I think we women can stop thinking about life in this world." She gave me all the silver, unable to control her crying ...

Soon my younger brother arrived, then my two older brothers. We discussed the situation and I said, "The people who live in our neighborhood are all rich merchants. It will be disastrous if they think we are rich too." I then urged my brothers to brave the rain and quickly take the women by the back route to my older brother's house. His home was situated behind Mr. He's graveyard and was surrounded by the huts of poor families ... Finally, my eldest brother reappeared and said, "People are being killed in the streets! What are we

waiting for here? It doesn't matter so much whether we live or die, as long as we brothers stay together." Immediately I gathered together our ancestral tablets and went with him to our second brother's house ...

The cunning soldiers, suspecting that many people were still hidden, tried to entice them out by posting a placard promising clemency. About fifty to sixty people, half of them women, emerged. My elder brother said, "We four by ourselves will never survive if we run into these vicious soldiers, so we had better join the crowd. Since there are so many of them, escape will be easier. Even if things do not turn out well, as long as we are together, we will have no cause for regret." In our bewilderment we could think of no other way to save our lives. Thus agreed, we went to join the group.

The leaders were three Manchu soldiers. They searched my brothers and found all the silver they were carrying, but left me untouched. At that point some women appeared, two of whom called out to me. I recognized them as the concubines of my friend Mr. Zhu Shu and stopped them anxiously. They were disheveled and partly naked, their feet bare and covered with mud up to the ankles. One was holding a girl whom the soldiers hit with a whip and threw into the mud. Then we were immediately driven on. One soldier, sword in hand, took the lead; another drove us from behind with a long spear; and a third walked along on our right and left flanks alternately, making sure no one escaped. In groups of twenty or thirty we were herded along like sheep and cattle. If we faltered we were struck, and some people were even killed on the spot. The women were tied together with long chains around their necks, like a clumsy string of pearls. Stumbling at every step, they were soon covered with mud. Here and there on the ground lay babies, trampled by people or horses. Blood and gore soaked the fields, which were filled with the sound of sobbing. We passed gutters and ponds piled high with corpses; the blood had turned the water to a deep greenish-red color and filled the ponds to the brim.

... We then entered the house of [a] merchant, ... which had been taken over by the three soldiers. Another soldier



was already there. He had seized several attractive women and was rifling their trunks for fancy silks, which he piled in a heap. Seeing the three soldiers arrive, he laughed and pushed several dozen of us into the back hall. The women he led into a side chamber ...

The three soldiers stripped the women of their wet clothing all the way to their underwear, then ordered the seamstress to measure them and give them new garments. The women, thus coerced, had to expose themselves and stand naked. What shame they endured! Once they had changed, the soldiers grabbed them and forced them to join them in eating and drinking, then did whatever they pleased with them, without any regard for decency.

[The narrator escapes and hides atop a wooden canopy over a bed.] Later on a soldier brought a woman in and wanted her to sleep with him in the bed below me. Despite her refusal he forced her to yield. "This is too near the street. It is not a good place to stay," the woman said. I was almost discovered, but after a time the soldier departed with the woman ... [The narrator flees again and is reunited with his wife and relatives.]

At length, however, there came a soldier of the "Wolf Men" tribe, a vicious-looking man with a head like a mouse and eyes like a hawk. He attempted to abduct my wife. She was obliged to creep forward on all fours, pleading as she had with the others, but to no avail. When he insisted that she stand up, she rolled on the ground and refused. He then beat her so savagely with the flat of his sword that the blood flowed out in streams, totally soaking her clothes. Because my wife had once admonished me, "If I am unlucky I will die no matter what; do not plead for me as a husband or you will get caught too," I acted as if I did not know she was being beaten and hid far away in the grass, convinced she was about to die. Yet the depraved soldier did not stop there; he grabbed her by the hair, cursed her, struck her cruelly, and then dragged her away by the leg ... Just then they ran into a body of mounted soldiers. One of them said a few words to the soldier in Manchu. At this he dropped my wife and departed with them. Barely able to crawl back, she let out a loud sob, every part of her body injured ...

Unexpectedly there appeared a handsome looking man of less than thirty, a double-edged sword hung by his side, dressed in Manchu-style hat, red coat, and a pair of black boots. His follower, in a yellow jacket, was also very gallant in appearance. Immediately behind them were several residents of Yangzhou. The young man in red,

inspecting me closely, said, "I would judge from your appearance that you are not one of these people. Tell me honestly, what class of person are you?"

I remembered that some people had obtained pardons and others had lost their lives the moment they said that they were poor scholars. So I did not dare come out at once with the truth and instead concocted a story. He pointed to my wife and son and asked who they were, and I told him the truth. "Tomorrow the prince will order that all swords be sheathed and all of you will be spared," he said and then commanded his followers to give us some clothes and an ingot of silver. He also asked me, "How many days have you been without food?"

"Five days," I replied.

"Then come with me," he commanded. Although we only half trusted him, we were afraid to disobey. He led us to a well-stocked house, full of rice, fish, and other provisions. "Treat these four people well," he said to a woman in the house and then left ...

The next day was [April 30]. Killing and pillaging continued, although not on the previous scale. Still the mansions of the rich were thoroughly looted, and almost all the teenage girls were abducted ... every grain of rice, every inch of silk now entered these tigers' mouths. The resulting devastation is beyond description.

[May 2]. Civil administration was established in all the prefectures and counties; proclamations were issued aimed at calming the people, and monks from each temple were ordered to burn corpses. The temples themselves were clogged with women who had taken refuge, many of whom had died of fright or starvation. The "List of Corpses Burned" records more than eight hundred thousand, and this list does not include those who jumped into wells, threw themselves into the river, hanged themselves, were burned to death inside houses, or were carried away by the soldiers ...

When this calamity began there had been eight of us: my two elder brothers, my younger brother, my elder brother's wife, their son, my wife, my son, and myself. Now only three of us survived for sure, though the fate of my wife's brother and sister-in-law was not yet known ...

From the 25<sup>th</sup> of the fourth month to the 5<sup>th</sup> of the fifth month was a period of ten days. I have described here only what I actually experienced or saw with my own eyes; I have not recorded anything I picked up from rumor or hearsay.



# AP World History

## China's Response to the West

January 11, 2013

John K. Fairbank and Ssu-yu Teng  
Harvard University

*At first China welcomed Europeans. The Chinese view was that their civilization was superior and non-Chinese had been coming for centuries looking to acquire aspects of this superior culture. The Europeans, the Chinese believed, were just the latest of these visitors. What the Chinese discovered, however, was that these travelers were different. They believed their own civilization was better and brought technologically advanced goods to prove it. Moreover, they tried to convert the Chinese to Christianity, to Europeanize them, and to trade with them as equals. All this confused the Chinese court.*

*While the earliest Portuguese arrivals did not endear themselves to the Chinese, the Jesuits (particularly Matteo Ricci, who became an advisor to the Emperor) respected and incorporated Confucian practices into Christian belief in a strategy designed to make conversion to Christianity appealing to the Chinese elite. Other orders (the Dominicans, for example) opposed any dilution of Christian beliefs and the opposing factions contested their views in the Vatican. This struggle came to be known as the Rites Controversy which the Jesuits ultimately lost, leading to the expulsion of all missionaries from China.*

*This reading, by two of the more prominent American historians of China, John K. Fairbank and Ssu-yu Teng, explores how the Chinese officials' met these early European challenges and what influences these Europeans left in their wake.*

The first extensive cultural contact between China and Europe began near the end of the 16<sup>th</sup> century, when the Jesuit missionaries, in the wake of the Portuguese, reached China by sea. Their dual function is well known: they not only diffused Western ideas in China, including elements of mathematics, astronomy, geography, hydraulics, the calendar, and the manufacture of cannon, but they also introduced Chinese (particularly Confucian) ideas into Europe. The Jesuits found it easier to influence China's science than her religion. Perceiving this, they used their scientific knowledge as a means of approach to Chinese scholars. Although a small number of their Chinese converts took part in the translation and compilation of religious and scientific books, the majority of the native scholars, entrenched in their ethnocentric cultural tradition, were not seriously affected by the new elements of Western thought.

...[T]he immediate Jesuit influence in China was through items of practical significance, such as cannon, the calendar, or Ricci's map of the world. Why is so little trace of Christian doctrine to be found in the writings of Chinese scholars in the

subsequent century? If this is to be explained by the fact that government suppression cut off contact and the relatively few professed converts had few successors, we still face the question why the minds of the non-Christian scholars were not more permanently influenced by Western knowledge or ideas. ...

Opposition to the Jesuits and other Western missionaries was motivated partly by the xenophobic suspicion that foreigners were spies; partly by ethical scruples against Christian religious ceremonies which seemed contrary to Chinese customs such as the veneration of Heaven, ancestors and Confucius; and partly by professional jealousy, on the assumption that if Catholicism were to become prevalent in China, the decline of the doctrines of Confucius, Buddha, and Lao-tzu would damage the position of their protagonists.

The Chinese Buddhist leadership appears to have been vehemently anti-Catholic. Meanwhile most Chinese scholars remained dogmatically opposed to the Westerners' religion. Lacking enthusiasm for their religion, they also disliked their science.



... The conservatives objected to Western scientific instruments, arguing that clocks were expensive but useless, that cannon could not annihilate enemies but usually burned the gunners first, and that on Ricci's map of the globe China was not in the very center and was not large enough. They also objected to Western painting because it lacked forceful strokes. ...

Behind all this condemnation of Western learning lay the basic political fact that the Manchu rulers of China could not tolerate the propagation of a foreign religion which asserted the spiritual supremacy of Rome over Peking. By 1640 Japan,

under the Tokugawa, had proscribed Christianity and foreign contact (except for the Dutch in Nagasaki) as politically dangerous. In China by the end of the 17<sup>th</sup> century there were Catholic congregations in all but two of the provinces; the Roman Catholic faith was banned in the Yongzheng (Yungcheng) period (1723-1735). ...

All in all, the residual influence of the Western technology made available to China through the early missionaries seems to have been rather slight. Even when present, it was seldom acknowledged. Meanwhile an anti-Western political tradition had become well established.



## AP World History

### Japanese Reunification

Richard Bulliet, *The Earth and its Peoples*

**L**ike China and Russia in the centuries between 1500 and 1800, Japan experienced three major changes: internal and external military conflicts, political growth and strengthening, and expanded commercial and cultural contacts. Along with its culturally homogenous population and natural boundaries, Japan's smaller size made the process of political unification shorter than in the great empires of China and Russia. Japan also differed in its responses to new contacts with western Europeans.

#### Civil War and the Invasion of Korea, 1500–1603

In the 12<sup>th</sup> century Japan's imperial unity had disintegrated, and the country fell under the rule of numerous warlords known as *daimyo*. Each of the daimyo had his own castle town, a small bureaucracy, and an army of warriors, the *samurai*. Daimyo pledged a loose allegiance to the hereditary commander of the armies, the shogun, as well as to the Japanese emperor residing in the capital city of Kyoto. The emperor and shogun were symbols of national unity but lacked political power.

Warfare among the different daimyo was common. In the late 1500s Japan experienced a prolonged civil war that brought the separate

Japanese islands under powerful warlords. The most successful of these warlords was **Hideyoshi**. In 1592, buoyed with his success in Japan, the supremely confident Hideyoshi launched an invasion of the Asian mainland with 160,000 men. His apparent intention was not just to conquer the Korean peninsula but to make himself emperor of China as well. The Korean and Japanese languages are closely related, but the dominant influence on Korean culture had long been China. Korea generally accepted a subordinate relationship with its giant neighbor and paid tribute to the Chinese dynasty in power. In many ways the Yi dynasty that ruled Korea from 1392 to 1910 was a model Confucian state. Although Korea had developed its own system of writing in 1443 and made extensive use of printing with movable type from the 15<sup>th</sup> century on, most printing continued to use Chinese characters.

Against Hideyoshi's invaders the Koreans employed all the technological and military skill for which the Yi period was renowned. Ingenious covered warships, or "**turtle boats**," intercepted a portion of the Japanese fleet. The mentally unstable Hideyoshi countered with brutal punitive measures. The Koreans and their Chinese allies could not stop the Japanese conquest of the peninsula and their invasion of the Chinese province of Manchuria. However, after Hideyoshi's death in 1598, the other Japanese military leaders withdrew their forces, and the Japanese government made peace in 1606.



## AP World History

### Japan's Civil War & Invasion of Korea

January 11, 2013

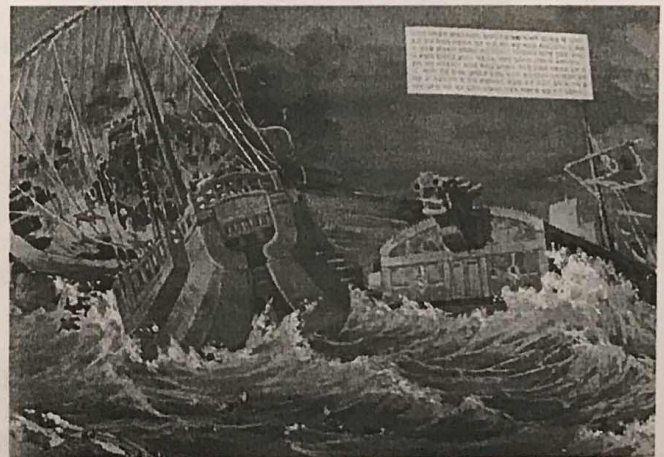
Richard Bulliet, *The Earth and its Peoples*

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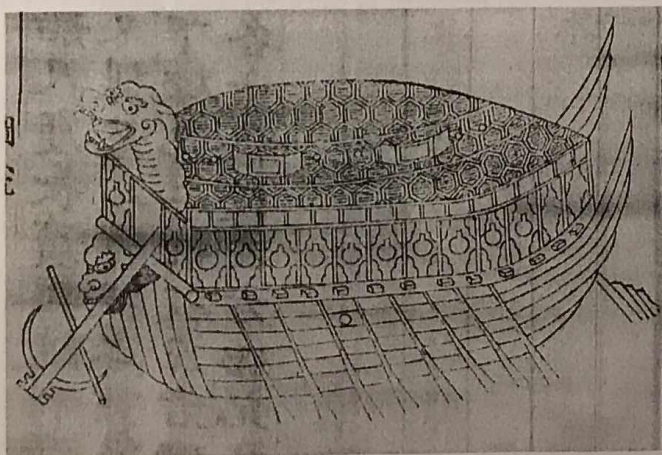
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# Turtle Ship

Deck on third floor

**Edible water and fire water :**  
Keg for edible water and fire water in consideration of the characteristics of wooden ships

**Commanding Room :**  
Space where the captain (admiral) of the turtle ship stayed to command the maneuvering

**Anchor mast supporter :** The anchor of the turtle ship used several wires that it would be required to have the facilities to fasten all of them at once

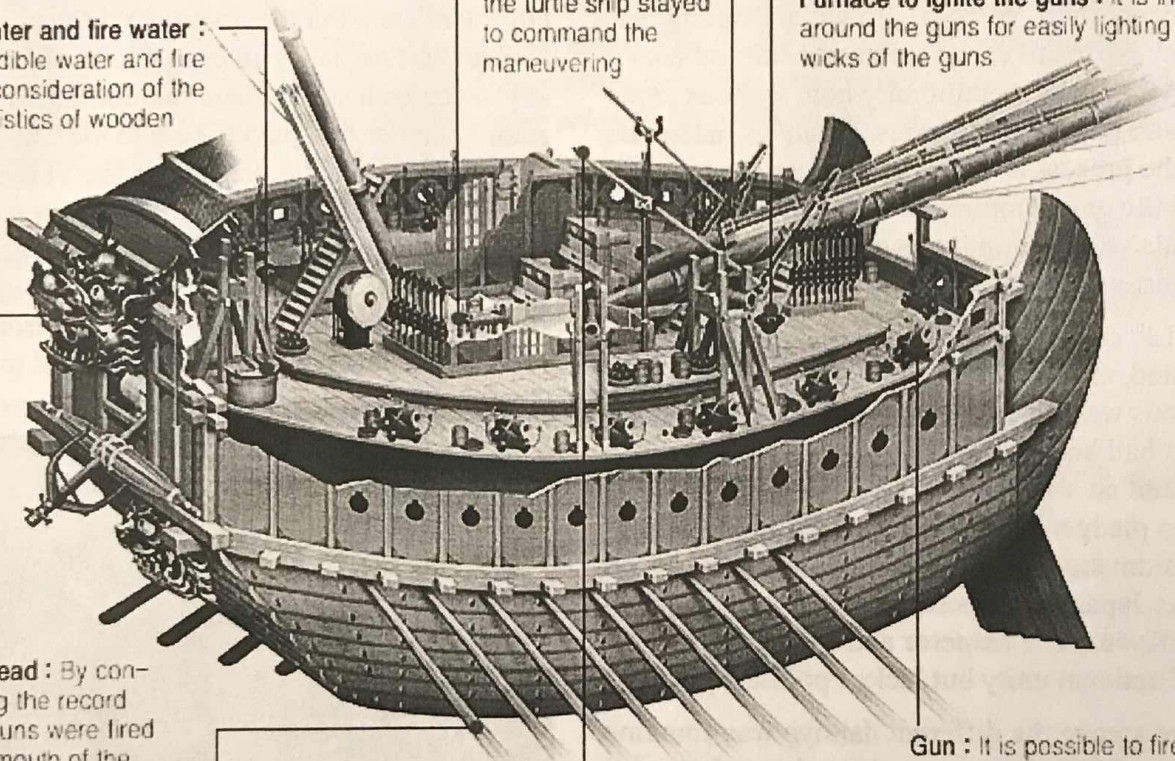
**Furnace to ignite the guns :** It is installed around the guns for easily lighting on the wicks of the guns

**Dragon head :** By contemplating the record that the guns were fired from the mouth of the dragon head at the time of the Imjin War, it is estimated to have the dragon head horizontal with the deck

**Scull :** The scull unique in Joseon was used to move the ships back and forth or rotate from its own position

**Anchor mast :** This is the device to secure the anchor along with the mast for supporting the anchor

**Gun :** It is possible to fire by using the guns established for all directions on the moving ship



[Source of image] Turtle ship - Legend to history



## AP World History

### Tokugawa Japan's *Act of Seclusion*, 1636

#### *Tokugawa Iemitsu*

*In the 1500s, European merchants and missionaries began to visit Japan. At first, the strangers were welcomed by the Japanese, who were curious about the Western ideas and products, especially the guns. By the 1600s, Christian missionaries had converted many thousands of Japanese, and the Japanese leaders began to fear and resent the European influence. The Tokugawa government launched a campaign to get rid of Christianity in Japan and closed the country to almost all foreigners, a policy that would continue for over 200 years. The following selection is a statement of this policy by the Japanese government, which was led by the shogun Tokugawa Iemitsu.*

**Analyzing Motives:** *The port at Nagasaki (Deshima) was the only Japanese port that remained open to foreign traders. (In the Act of Seclusion, Laws 6 & 11 suggest that some foreign ships would still be allowed to come to Japan.) Why do you think that the Japanese had this "loophole" in their closed-door policy?*

1. Japanese ships shall by no means be sent abroad.
2. No Japanese shall be sent abroad. Anyone violating this prohibition shall suffer the penalty of death, and the shipowner and crew shall be held up together with the ship.
3. All Japanese residing abroad shall be put to death when they return home.
4. All Christians shall be examined by official examiners.
5. Informers against Christians shall be rewarded.
6. The arrival of foreign ships must be reported ... and watch kept over them.
7. The Namban people (Spaniards or Portuguese) and any other people with evil titles propagating Christianity shall be incarcerated in the Omura prison as before.
8. Even ships shall not be left untouched in the matter of exterminating Christians.
9. Everything shall be done in order to see that no Christian is survived by descendants, and anyone disregarding this injunction shall be put to death, while proper punishment shall be meted out to the other members of his family according to their deeds.
10. Children born of the Namban people (Spaniards or Portuguese) in Nagasaki and people adopting these Namban children into their family shall be put to death; capital punishment shall also be meted out to those Namban descendants if they return to Japan, and their relatives in Japan, who may communicate with them, shall receive suitable punishment.
11. The samurai [warrior aristocracy of Japan] shall not purchase goods on board foreign ships directly from foreigners.



Francesco Carletti

*The Asian-European relationship had the potential of becoming a dialogue rewarding to all sides, but in fact the relationship was marred from the beginning by each side lacking an understanding of the other's culture. The following selection is from the writings of Francesco Carletti, who was born in Florence (Italy) in 1572. He spent several years traveling with his father around the world, including East Asia in 1597-98. Carletti is writing for an audience that has virtually no information about the Japanese and is relying on his accounts to formulate their own views. Here Carletti discusses poverty, women, and prostitution in Japan. Notice Carletti's hypocrisy since selling children and prostitution occurred in Europe as well.*

**CONSIDER:** *The image of Japanese civilization this account might produce in European readers' minds; whether this reveals more about European visions of Japanese women than about Japanese society; why the author might have chosen to write this account.*

[The Japanese] do not, however, hold in equal esteem the virtue of their daughters and sisters; or rather they take no account of this at all. Indeed it often happens that a girl's own father, mother, or brothers—without any feeling of shame on the part of any of those concerned—will without hesitation sell her as a prostitute before she is married, for a few pence, under the pressure of poverty, which is very severely felt throughout the whole country. And this poverty is the cause of the most shameless immorality—an immorality which is so gross and which takes such different and unusual forms, to pass belief.

But the Portuguese are my witnesses and cannot be gainsaid—especially those who come year by year from China, that is, from the island of Macao. As soon as ever these Portuguese arrive and disembark, the pimps who control this traffic in women call on them in the houses in which they are quartered for the time of their stay, and enquire whether they would like to purchase, or acquire in any other method they please, a girl, for the period of their sojourn, or to keep her for so many months, or for a night, or for a day, or for an hour, a contract being first made with these brokers, or an agreement entered into with the girl's relations, and the money paid down. And if they prefer it they will take them to the girl's house, in order that they may see her first, or else they will take them to see her on their own premises, which are usually situated in certain hamlets or villages outside the city. And many of these Portuguese, upon whose testimony I am relying, fall in with this custom as the fancy

takes them, driving the best bargain they can for a few pence. And so it often happens that they will get hold of a pretty little girl of fourteen or fifteen years of age, for three or four *scudi*, or a little more or less, according to the time during which they wish to have her at their disposal, with no other responsibility beyond that of sending her back home when done with. Nor does this practice in any way interfere with a girl's chances of marriage. Indeed many of them would never get married, if they had not by this means acquired a dowry, by accumulating 30 or 40 *scudi*, given to them from time to time by these Portuguese, who have kept them in their houses for seven or eight months on end, and who have in some cases married them themselves. And when these women are hired by the day, it is enough to give them the merest trifle, nor do they ever refuse to be hired on account of a variation in the price, which is hardly ever refused by their relations, or by those who keep them as a sort of stock in trade for these purposes in their houses, and to whom the money is paid—the women being in effect all slaves sold for these purposes. And there are, moreover, some of them who, by agreement with the brokers, ask for no more than their food and clothing—neither of which costs much—while the whole of their earnings go to the men who keep them.

To sum up, the country is more plentifully supplied than any other with these sort of means of gratifying the passion for sexual indulgence, just as it abounds in every other sort of vice, in which it surpasses every other place in the world.



## AP World History

### The Effects of Expansion on the Non-European World

Jan 31, 2011

M. L. Bush  
Manchester University

*While the expansion of Europe was of great significance for European history, it was of even greater consequence for the non-European world touched by the explorers. However, its effects differed greatly in the New World, where the Spanish dominated, and the East, where the Portuguese were the leaders. In the following selection, M. L. Bush analyzes these differences.*

The Castilian Empire in the West and the Portuguese Empire in the East had very different effects upon the world outside of Europe. In the first place, the Castilian expansion westwards precipitated a series of overseas migrations which were unparalleled in earlier times. For most of the 16<sup>th</sup> century, 1,000 or 2,000 Spaniards settled in the New World each year. Later this was followed by a large wave of emigrants from northwestern Europe, fleeing from persecution at home to the Atlantic sea-board of North America and the Caribbean, and a final wave of Africans forced into slavery in the West Indies and in Brazil. On the other hand, in the East, there was virtually no settlement in the 16<sup>th</sup> century. Europe impressed itself only by fort, factory and church, by colonial official, trader and missionary.

In the second place, the settlement of the New World had a severe effect upon native peoples, whereas in the East, European influence was very slight until much later times.

In the early 1520s, the conquistadors brought with them smallpox and typhoid. Between them these European diseases soon decimated the Indian population, particularly in the great epidemics of the 1520s, 1540s and 1570s. In central Mexico, for example, an Indian population which numbered 11,000,000 in 1519 numbered no more than 2,500,000 by the end of the century. In addition, the Indian was beset by enormous grazing herds of horned cattle which the white settler introduced. He escaped the herds by working for the white settler, but if this led him to the crowded labor settlements, as it quite often did, he stood less chance of escaping infection. Either through

falling hopelessly in debt as a result of desiring the goods of the white man, or through entering the labor settlements on a permanent basis to avoid the herds and also the system of obligatory labor introduced by the Spaniard,<sup>1</sup> there was a strong tendency for the Indian to become Europeanized. He became a wage-earner, a debtor and a Christian. The Indian was exploited. But in the law he remained free. Enslavement was practiced, but it was not officially tolerated. Moreover, the Franciscan order, a powerful missionary force in the New World, did its best to save the Indian from the evil ways of the white man. In Bartholomew de Las Casas and Francisco de Vitoria, the Indian found influential defenders; and through their schemes for separate Indian Christian communities, he found a partial escape from the white man. But the Indian mission towns, which were permitted by Charles V, were objected to by his successor, Philip II, and they only survived in remote areas.

With few exceptions, the way of life of the surviving Indians was basically changed by the coming of the white man. The outstanding exception was in Portuguese Brazil where the more primitive, nomadic Indians had a greater opportunity to retreat into the bush. There was also less settlement in Brazil, and generally less impression was made because of Portuguese pre-occupations elsewhere, and also because of their lack of resources for empire-building on the Spanish scale. Furthermore, within the Spanish

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<sup>1</sup> This system depended upon every Indian village offering a proportion of its menfolk or labor service for a limited amount of time throughout the year.



Empire, the European impressed himself less on the Incas in Peru than upon the Aztecs in Mexico. Because of the slow subjection of Peru, several Inca risings, the nature of the terrain, and the smallness of the Spanish community, the process of Europeanization was much slower, and in the long run much less complete. The remnants of the Inca aristocracy became Spanish in their habits and Catholic in their religion, but the peasantry tended to remain pagan. In contrast to these developments, the westernization of the East was a development of more modern times.

The West impinged upon the East in the 16<sup>th</sup> century mainly through the missionary. With the arrival of St. Francis Xavier in 1542 in India, an impressive process of conversion was begun. Concentrating upon the poor fishermen of the Cape Comorin coast, within ten years he had secured, it was said, 60,000 converts. The Jesuits fixed their attention on the East, choosing Goa as their main headquarters outside of Rome. Little was accomplished in Malaya, Sumatra and China in the 16<sup>th</sup> century, and Christianity soon suffered setbacks in the Moluccas after a promising start, but in Ceylon the conversion of the young king of Kotte in 1557 was a signal triumph, and so were the conversions in Japan. In the 1580s Jesuit missionaries in Japan claimed to have converted 150,000, most of whom, however, were inhabitants of the island of Kyushu. Christianity was not a new religion in the East. There were extensive communities of Nestorian Christians, but they

were regarded as alien as the Muslim by the Europeans. The new Christians by 1583 were supposed to number 600,000. But compared with the expansion of Islam in the East—a process which was taking place at the same time—the expansion of Christianity was a minute achievement.

Finally, the Portuguese sea empire did little to transport Portuguese habits abroad. Their empire was essentially formed in response to local conditions. On the other hand, the Spanish land empire was to a much greater extent reflective of Castilian ways.

In the New World a carefully developed and regulated system of government was established in which it was seen that the care taken to limit the independent power of feudal aristocrats in the Old World should also be applied to the New. There was a firm insistence upon government officials being royal servants. However, the government of the New World became much more regulated from the center than that of the old. There was less respect for aristocratic privilege. Less power was unreservedly placed in the hands of the nobility. In the New World, in fact, the weaknesses of government, at first, did not lie in the powers and privileges of the nobility but rather in the cumbersome nature of the government machinery. Nevertheless, in spite of these precautions, the New World, by the early 17<sup>th</sup> century, had become a land of great feudal magnates enjoying, in practice, untrammelled power.